

TESTIMONY
OF THE
SPIRIT OF TRUTH,

CONCERNING
W^{ro}. RICHARD BROTHERS,

The Man appointed of GOD to govern the HEBREWS, the
ELIJAH promised by the LORD, in these last Days, to come
and restore all Things; dignified with the Title of HIS
KING, who will be exalted to the Throne of DAVID, in
MOUNT ZION, in JERUSALEM;

IN AN
ADDRESS
TO THE
PEOPLE OF ISRAEL, &c.
TO THE
GENTILES CALLED CHRISTIANS,
AND ALL OTHER
GENTILES.

WITH
Some Account of the Manner of the LORD's gracious Dealing
with his Servant

WILLIAM BRYAN, *R*

One of the Brothers of the AVIGNON Society, and by Revelation from GOD declared
to be a Jew of the Tribe of JUDAH.

LONDON:
PRINTED IN THE YEAR OF CHRIST

MDCCXCV.

SOLD AT J. WRIGHT'S, NO. 48, DORSET-STREET, MANCHESTER-SQUARE.

И Т У Т О Т И Р И Т

RICHARD BROTHERS

The Missionary of God to govern the Highway, the
 Father, Son and Holy Spirit, and the Holy Spirit, to
 and Father of the Holy Spirit, with the Holy Spirit of
 Father, who will be seated in the Throne of David, in
 Mount Zion in Jerusalem.

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REPORT OF ISRAELI. Cc.



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General Account of the History of the Town of Reading

W. A. R. Y. A. N.

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PUBLISHED on the day called Wednesday, the 25th of the month called February, 1795, being the day by Proclamation (in blasphemy against GOD, and to mock him) appointed for a SOLEMN FAST, but which I am constrained by the *Spirit of Truth* to call a SOLEMN DELUSION.

The prophet ISAIAH, (Chap. LVIII. Verse 3, &c.) representing such fasting, imitates the lamentation of the people, saying,

“ Wherefore have we fasted, and thou seest not?
“ Have we afflicted our soul, and thou takest no knowledge?” (*the reason is plain*) “ Behold in the
“ day of your fast you find pleasure, and exact all
“ your labours; (or, as it is in the margin, “ *Things*
“ *wherewith ye grieve others.*.)” And which of you, though you should not exact from the poor, who are obliged to labour for you, their labour on this day, will not stop their wages; and thereby oblige them *indeed* to fast, not only on this, but perhaps the next day also?

“ Behold ye fast for strife and debate, and to smite
“ with the fist of wickedness.” (This is evidently the case, when ye can, in direct opposition to the principles of the Gospel of Jesus Christ, before whom ye pretend to humble yourselves this day, ask for a blessing on your endeavours to murder thousands of your fellow men. “ Ye shall not by such a fast as that of this day,
“ make your voice (*or prayer*) to be heard on high.”

“ Is this such a fast as I have chosen? A day for a
“ man to afflict his soul? To bow down his head like
“ a bulrush, and to spread sackcloth and ashes under?

“ Wilt

“ Wilt thou call this a fast, an acceptable day to the
 “ Lord ?” (The Jews did so, and were not accepted ;
 and who will shew such signs of humiliation in this day ?
 Few, if any) though for our sins we had need to *fast*
indeed, and to humble ourselves in dust and ashes.

“ This is the fast that I have chosen ! to loose the
 “ bands of wickedness, to undo the heavy burthens,
 “ and to let the oppressed go free, and that ye break
 “ every yoke.”

“ To deal thy bread to the hungry, and that thou
 “ bring the poor that are cast out, to thy house : when
 “ thou seest the naked, that thou cover him, and that
 “ thou hide not thyself from thine own flesh.” (I
 should be glad to join in a general fast on this plan.)

Let the proposers of the fast on this day, be found in
 these practices, and then another spirit and disposition
 would take place in them, the true Spirit of the Gospel
 of Jesus Christ, and they would even love their ene-
 mies, and pray for them ; they would then prove that
 love is the strongest weapon of all others to fight with,
 is stronger than death, and will not be conquered by
 weapons of war ; and they would also be entitled to ex-
 perience what follows.

“ Then shall thy light break forth as the morning, and
 “ thine health shall spring forth speedily : and thy righ-
 “ teousness shall go forth before thee ; the glory of
 “ the Lord shall be thy re-reward.

“ Then shalt thou call, and the Lord shall answer ;
 “ thou shalt cry, and he shall say, Here *I am*, &c.” but
 alas ! —

TO THE
READER.

HAVING many times lamented in my mind that so great a multitude of books are already in the world, under a sense of the accumulation of error, which, unless written under the influence of a better spirit than that of man in a natural or unregenerated state, they must necessarily tend to promote and increase; I had very little thought (and indeed it is in a very great cross and opposition to my natural will) that I should ever appear adding to the number.

I trust in the Lord my God he will prevent me from promoting error, in any sense of the word, for I would rather die a thousand deaths, if it were possible, than I would be found knowingly to do so, and that as the driving of my spirit to write, being against my natural will, *is not from myself*, I hope the influence is of Him who is the only good, and that it may be for the good of my neighbour.

The time of the world is now come in which there have been, and will yet, many very great and wonderful changes take place, some of which, by the merciful favour of the Lord, I was made acquainted with, and did declare to many would come to pass, *long before they did*, and as there remain behind to be fulfilled, many of the prophecies in the holy scriptures, concerning the restoration of his people Israel, which it has pleased him to make known to me, are appointed to be fulfilled *in the present time*. In obedience to his holy will the

following is printed, to be laid before the eyes of the world, that peradventure, hearing of his judgements which yet are to be poured out, even as torrents on the earth, some may repent, forsake the evil of their lives, and *live*; no more to themselves, but to *God*, that they may escape the wrath, and be made partakers of his love which is to follow, as a *glorious rest* to all those who *believe* and *obey* his gospel, which breathes nothing else but peace on earth, good-will to men.

And whereas RICHARD BROTHERS, the man appointed of the Lord to declare his judgements, which he has published in two books, setting forth, that he is the *Elijah*, the prophet of the Lord, mentioned in the prophet Malachi, who is to precede the Lord's second coming, as John the Baptist in the same spirit did his first coming, and that as Moses was appointed for a leader of the Children of Israel, to conduct them to the land of Canaan, so he in the present day is to conduct them out of all lands to the land of their former inheritance. I have this testimony to give concerning HIM, first of all, confessing *my rash judgement* against him, before I had read his books, which I am constrained to publish as a warning to all, as it is impossible to pronounce *true judgement*, whilst the mind is impressed with any thing like prejudice; for having heard some particular parts of his book read in a party of my friends at Bath, I hesitated not to pronounce that either the man was insane, or that it was a thing permitted by the Almighty, that a spirit of darkness, under the appearance of light, should communicate those things to him, in order, if possible, that, when the true man appointed to fulfil that character should appear, he might be the more

following

more doubtful, and the faith of the faithful the more proved.

I felt sorry in my heart that JOHN WRIGHT should have been caught by his spirit, and should, by his direction, or any other man's, publish a book to strengthen delusion; and a condemning spirit got up in me, which never fails to darken the understanding, by shutting out of the mind the divine light.

Under the influence of such a spirit I gave my opinion concerning RICHARD BROTHERS and JOHN WRIGHT, till, having read for myself, I was very cautious, *being afraid* to give my opinion any more.

In the beginning of the month called December, 1794, an exercise of spirit came upon me, and I could not rest till I came to London. I did so, and went to see RICHARD BROTHERS. I was then immediately made to remember a dream, which I had been favoured with about seven years before. In the dream, I was in a city which I was informed by the inhabitants was the New Jerusalem; where I saw *him* in the temple, bearing the sword of GIDEON, &c. &c. The powers of darkness were, nevertheless, let loose upon me, and divers temptations, even of the darkest kind, were permitted to assault me, to prove my faith; and also that, having felt what others must have to combat with, I might acknowledge, in the presence of God and all the world, the sin of unbelief; beseeching his mercy for myself and for all, to pardon our blindness, to strengthen our faith, to deliver us in temptation, and keep us from all evil. Amen!

On the 10th day of the same month I received from RICHARD BROTHERS a letter, of which the following is a copy.

" In obedience to the sacred command of the Lord
 " God, whose servant and prophet I am, I inform you
 " that his sacred commands delivered to me for you are,
 " that you do from henceforth declare and speak openly,
 " without the least fear of any human power whatever,
 " that the revealed knowledge of his judgments given
 " to me, and published by his sacred command in two
 " books, for the information, warning and benefit of all
 " nations, is from Him, and that it is true;—until he is
 " pleased to call another man as a Witness to fill the
 " recorded place intended for you, but which you have
 " forfeited, by speaking against me, his prophet, and the
 " revealed testimony he commanded me to publish.

" I am likewise commanded to inform you, that the
 " written paper you brought and left for my perusal, is
 " offensive to the Lord my God, because, he says, it
 " questions the truth of his words; as such, he com-
 " mands me to say it was improper for you to bring; as
 " such, when I had read one line, he forbid me by the
 " Holy Ghost to read any more; and, as such, he com-
 " manded me to burn it in the fire.

" The commands of the Lord God to me for you,
 " are likewise, that you publish this letter, containing
 " his commands, for the information and warning of
 " all people."

" RICHARD BROTHERS."

" London, No. 57, Paddington-street,

" the 10th of the month called

" December, 1794."

Instead of clearing the light in my mind, this threw
 me into more doubt and reasoning. I went to speak
 with him again; but the light was hid, and the darkness
 pre-

prevailed, so as to tempt me to burn his rod, and also to try if he was *not mortal to man*, by plunging my *knife* in his *heart*; but knowing the source of these thoughts, and endeavouring to be still, the LORD prevailed in me, preventing my will from joining in with them, for which the powers of darkness intended to destroy me. But the LORD prevented, by causing the coach by which I thought of returning, to set off a few minutes before *its usual time*, and which, in consequence of a thick fog that arose, so that the coachman could not perceive his way, was overturned before it had reached ten miles from the city, he was so much hurt as to be nearly killed. Had I been time enough I should have been on the box with him, and must have shared the same fate.

After returning to the house of JOHN WRIGHT, and sitting some time still, it pleased the Lord to deliver me from the power and operation of the spirits of darkness, causing his light to shine again in me, and shewing me his will, and that I must write this writing, and publish it for the benefit of all men.

W. B.

I *must* here record, for the information and warning of the inhabitants of Bristol, that on my way home, on the 12th of the month called December, 1794, being on the outside of the stage, between Marlborough and Devizes, about four miles from the latter, near seven o'clock in the evening, the night was dark, there being no moon, and overcast so that no stars could be seen, an astonishing light surrounded me, so that I could see in a circle of about an acre all things around me, as if in the day time, I heard a voice pronounce, in a very awful tone, the following words:

"Woe

"Woe to the city of BRISTOL! the cry of innocent blood is against it: it shall be shaken, and fall."

The slaughter on the Bridge, and the traffic in slaves, were presented to my mind, as the innocent blood to be avenged.

May the Lord God Almighty stir up the hearts of the people of Bristol to repent, and call upon him for mercy—and to forsake the very selfish spirit and thirst after gain that prevails amongst them, even in the high professors of the *Christian name*! that so the Lord might be pleased to avert his judgment, and spare the people.

Amen!

THE CHILDREN OF ISRAEL,

Wherever scattered, under the Multitude of Names, which Christendom is divided into, (that great Wilderness in which the Church is hid.)

A S A L S O

THE DISPERSED OF JUDAH

In all Nations,

Grace, Mercy, and Peace be multiplied upon you by the Spirit of our Lord Jesus Christ, who is God manifested in the Flesh.

THE day of deliverance being at hand, to put down oppression, and to restore; and to declare the mighty judgments of Jehovah, upon all the wicked, *which will shortly take place*, I am constrained in my mind to beseech, by the mercies of so loving a God and father, and to exhort you and *all mankind* to an immediate examination of yourselves by his light, spirit, and grace, which shine in every heart, even the most obdurate and wicked, accusing or excusing them, in the very inmost of their minds, that if there be any thing thereby manifested standing in opposition to the known will of Jehovah, a thorough repentance may take place, and you may not fall short in the mercy promised, but be made partakers of the glory.—“He was given to be
“a light to lighten the Gentiles, but to be the glory of
“his people Israel.”

Ten years ago the Lord was graciously pleased to communicate to my mind, in a peculiar manner, the following particulars, viz. That there were many Jews,
who

who were not known to be Jews, or called by that name; That very many of those called *Christians*, are the true descendants of Jacob, who is called Israel; That by various dispersions and captivities, conversion to Christianity in the early ages of that church, &c. the distinguishing mark of Jew was lost. That the Lord God will, in this time *in which we now live*, in this generation, visit his people, the house of Jacob, and children of Israel, and will assemble them, the whole of them, and will restore to them their antient inheritance in the land of their fathers.

That the greatest number of the inhabitants of this land, (*called Great Britain, &c.*) are Israelites, of the tribe of Benjamin, that there are some of Judah, and some of Levi; That I myself was descended from Judah, and that I should know all of that tribe, by a peculiar mark in the right eye, that if every man suffered his beard to grow, a distinguishing mark would be manifest, as the beard of each different tribe has a different form; this was the reason why Moses commanded that they should not cut or mar the corners of their beard, for the twelve tribes, being the twelve qualities of mankind, were not to be mixed.

That the twelve apostles of our Lord and Saviour Jesus Christ were the Twelve Fathers of the Twelve Families, and were of each quality.

That in the restoration of the house of Israel *they* will have a manifestation in this world, together with all the old prophets and holy men spoken of in the scriptures, it being the time of the first resurrection, and the commencement of the period mentioned by St. John, in his Revelation, in which the Lord shall reign with his saints upon the earth, when **Paradise** shall be again
revealed

revealed unto man, and evil shall disappear.—The serpent and dragon, being chained down in the abyfs, shall have no longer a manifestation in man, but every man shall become a real manifestation of God, as he was in the Paradise before the fall.

May the Lord God Almighty fit and prepare us all for this great and glorious change by the spirit of Jesus Christ. Amen!

T O
THE GENTILES

CALLED
CHRISTIANS,

AND
All other *GENTILES.*

YOU have had the light, and have been made acquainted with the mercies of Jehovah, and salvation has been offered freely unto all, by the spirit of Jesus Christ (God manifested) but how have you refused his love; you have honoured him with the lip, and have been ready enough to say, we believe in him;—but it is easy to see that the fruits of true belief are scarcely to be found; therefore the wild branch, (which is the Gentile) grafted on the true olive, will be broken off, and the original branch again taken into favour, and restored to its own olive tree;—that is, the restoration of the whole house of Israel; and although blindness, *in part*, hath happened unto them, that through their

C unbelief,

unbelief, the Gentiles might be brought to believe; and those who before were not a people, might be called his people,—yet the promise of God to Israel will be fulfilled; and their restoration, as life from the dead, will bring death upon all the formal Gentile believers,—whose lips speak of Christ and his salvation, but whose hearts wander after all manner of evil, covetousness, oppression, and every inordinate love for the gratification of carnal, selfish, sensual lusts and desires, yet say we are Christians.—There are none Christians or followers of Christ, but those who obey his word, and his word is a swift witness against every appearance of evil.—Compare, dear men and women, compare your lives and conduct with the lives and conduct of the first followers of him whose name ye like to be called by.—Compare the pattern and example which he set forth, with what ye are daily setting forth, and you will see, that his spirit rules not in you, but that in all you do, and in all you think you are opposing him, his kingdom, and government of peace, joy, and love, in your own souls.

What will ye do when the day of calamity, the great and terrible day of the Lord comes; which assuredly will come, and is very nigh to be manifested upon all evil doers? Where will ye fly from the wrath which ye yourselves, by your own evil lives, have kindled up; and which will sweep off every thing that offends or opposes his kingdom? The kingdom of love, which *he will set up, yea! even in this world*; and the whole earth shall be covered with righteousness, as the waters cover the sea.

Why pray ye for his kingdom to come, for his will

to be done, on earth, as it is done in heaven, when you determinately and continually oppose it? Jerusalem is trodden under foot till the time of the Gentiles is fulfilled;—then will the manifestation of wrath burst upon you as an overflowing flood.—The judgments that happened to Israel and to Jerusalem, in the time of their disobedience and unbelief, are but types of what in this day will be poured forth on you, whose doings, though you have had them for example, have been far worse than theirs;—and as your iniquity has exceeded, so shall your punishment. Oh! then, *Repent! Repent! Repent!* ere your judgment is sealed, it will then be too late; the time is so short, that you ought not to give rest to your eyes, nor slumber to your eye-lids, until you have found favour with *Him*. God is testifying to you of the near approach of his judgments through many of his servants and faithful witnesses in this day. Oh! harden not your hearts, but be stirred up to repent, and to cry mightily unto him for help; he is mighty to save, and will deliver all those who draw nigh to him, in a determined mind and will to forsake all evil, and to live in obedience to his word,

Oh! ye kings, princes, bishops, parliaments, judges! —Ye chiefs of the people! how have your examples, instead of promoting the gospel and kingdom of Christ upon the earth, encouraged and set up the spirit and power of the Devil and Antichrist, whom you manifest; for his servants ye are, unto whom you yield yourselves up to obey.

There are but two spirits which influence the minds of men; God, or the spirit and principle of good, and the Devil, or the spirit and principle of evil. God

is the preserver of men, the Devil is the destroyer ; God influences the mind of man to all virtue, goodness, love ;—the Devil to all vice, wickedness, hatred ; *look*, whichsoever of these masters ye serve, of him shall you receive the wages of your work. If the good,—life, peace, joy in heaven, the kingdom of love. If the evil—death, condemnation, misery in hell, the kingdom of wrath ; and be assured that both these kingdoms are in you ; whichsoever of these is awakened, or stirred up by the desire of the will, that hath the dominion, therefore look to yourselves that the fire of wrath and hell burn not.

Oh ! that you would be stirred up to repent ! forsake injustice, avarice, oppression ; forsake war and bloodshed ; forsake falsehood, hypocrisy, and blasphemy ; judge righteous judgment ; so shall the people, *led on* by your example, become just, holy, true, and loving.—See you not how the contrary prevails?—The root of their evil is in you, and to your charge will it be brought in the great day of account.—God, the Lord, is determined in this day, in which we live, to lay the ax to the root of the corrupt tree.—It shall be hewn down and cast into the fire.

The judgments of which ye are warned, through the mouth of a man whom he hath now raised up, His Prophet, appointed to set your sin before you, and to declare your punishment—To call his seed and people out of Babylon, ought to have roused you ;—but the saying of our Lord Jesus Christ is certainly verified this day—*“ As it was in the days of Noah, so shall it be “in the days of the *Son of Man*! They eat, they “drank,

* Luke xvii. 26—30.

"drank, they married wives, and were given in marriage,
 "until the day that Noah entered into the ark, and the
 "flood came and destroyed them all. Likewise as it
 "was in the days of Lot; they did eat, they drank,
 "they bought, they sold, they planted, they builded; but
 "the same day that Lot went out of Sodom, it rained
 "fire and brimstone from heaven, and destroyed them
 "all. Even thus shall it be in the day when *the Son*
 "*of Man is revealed.*"

What think ye of this, ye great men of the earth;
 ye inhabitants of Babylon and Egypt? I know what ye
 think, and what ye say. You say, agreeably with the
 prophecy of Peter, 2d epistle, chap. iii. verse 4th,
 "Where is the promise of his coming? for since the fa-
 "thers fell asleep all things continue as they were from
 "the beginning of the creation." Thus in your infi-
 delity you hasten the day of your perdition; and you
 think every man insane who dares profess to speak or
 write by the inspiration of a divine Spirit. You believe
 not the scriptures of truth—you believe not that Jesus
 Christ was God manifested in the flesh—ye cannot be-
 lieve that God created every man to manifest him—ye
 cannot believe that by man's denying of himself, and
 manifesting God, he is regenerated by his Spirit, and
 restored *into that state* in which he was first created—
 ye lay up treasure on earth by grinding the face of the
 poor; ye are full of oppression—ye cannot believe that
 ye are only stewards, and must give an account of what
 ye possess to that just Judge whom it will be impossible
 to bribe or deceive.—Why doth the righteous Lord
 permit one man to rob another, or one man to become
 a debtor to another, but to prove us, and that the rich,
 who,

who, forgetting God, call all theirs, may know (you are many ways informed, if you would see) that you have nothing of your own, neither are ye able to keep it, with all your care? (Read the apostle James, chap. v. verse 1. to 6.) "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

These are those last days, *in which*, some of you, into whose hands this will come, who will read this, will be made willing to part with all your treasure for a morsel of bread—and you will not have it; whilst many whom you have despised in their low estate, shall, triumphing in the victory which the Lord their God hath given them over the god of this world, trample under their feet, as a vile thing, as the small pebbles, those treasures which you have most prized. "They trust in the Lord their God, and verily they shall be fed." But to you it will be said "Where are their gods, their rock in whom they trusted? Let them rise up and help you, and be your protection." Thus will the Lord distinguish between *his* people, that serve him, and those who serve him not, even in a temporal sense; but spiritually their reward will be great: for they shall see the light of his glory in the land of their fathers, even in Jerusalem, the place of *his* THRONE.

A
BRIEF ACCOUNT

OF THE
MANNER

OF THE
LORD'S GRACIOUS DEALINGS WITH ME.

IN my infancy, when I was only four years old, I was frequently favoured with a knowledge of the Divine Goodness in a sensible manner, having very near access in prayer, and feeling my whole body thrill with the enjoyment of God.

As I grew up I was religious. My parents being of the established church I was brought up in that way; and the Eternal Goodness owned my weak efforts to make myself acceptable to him, by the same sensible feeling of his presence. At the age of thirteen I was confirmed, *as it is called*, by the laying on of the hands of a bishop. I had great expectations that after this, (having taken much pains to be properly prepared) I should have known a growth in grace and the favour of the Lord; but I was deceived and disappointed, so that I many times thought and said, that I was so much worse than before—that, if it were possible, the bishop had communicated an evil spirit to me, rather than a good one; though my parents, and all who knew me,
used

used to speak highly of my goodness, which sometimes over-hearing, the Spirit of God in me witnessing that I was full of evil, I have mourned and grieved in secret, in great agony of spirit, much hurt at being well spoken of, and thought good, when I knew I was as capable as any other of running into all manner of evil. The merciful Keeper of his People, however, by his good providence, prevented the commission of gross evils, though inclination was not wanting.

At the age of twenty-one I came to London, where associating with several young men from the place of my birth, SHREWSBURY, I was led to do as they did, spending the day called Sunday at some public gardens or place of amusement, drinking, &c. Here the Spirit of the Lord strove with me, and no tongue can describe the distress of mind this brought upon me, so that when I returned home of an evening I have cast myself down on my bed in agony—no ability to lift up my soul to God—not able to pray: my heavens were as brass, and I saw nothing but eternal misery my portion. Thus I was determined to forsake all my acquaintance, and once more endeavour, by constantly attending a place of worship instead of pleasure, to obtain favour with God: the recollection of what I experienced in my childhood aggravated my misery, and increased my earnestness to obtain again a state of acceptance with him. In this state of anxiety and doubt I passed about two years, when I was led to stay in my own chamber, and spend my time in reading the Scriptures, and in meditation and prayer: this did for a little while, but there was always something wanting to make me happy. Then I thought I would try the different sects of dissenters, if possibly I might find amongst them

them that which could satisfy my soul: I would go out at the door, and set up my stick, and which way that fell I would walk, and the first place I came to, open as a place of worship, that I went into; by which means I was made acquainted with the particular tenets of each sect; but there was none that my mind could fully join with: I thought I perceived more of spirituality with the baptists than the other sects. At length I was led to go into a meeting of the people called quakers. There being a pretty long time of silence, my mind was much exercised about it, and said, what was a tongue and utterance given to man for, but to sound forth his praise? but these appear all dead. And seeing some of them asleep, I was the more distressed. At length an old man stood up, his name was Claude Gay, a Frenchman, born at Lyons, who had been convinced of the principles of that people, and used to preach. He spoke to the thoughts my mind had been occupied in, and although he spoke so broken an English that a stranger might not easily understand him, yet I found my mind so satisfied with what he said about silent waiting upon God, that a love arose in me to that people above all others. On my way home several texts of scripture were brought to my mind, and opened with a new sense in me, corroborating the old man's observations, and encreasing my love. I was determined to go again. I did so, but as a thief I stole into the meeting, lest any who knew me should observe me, and think I was going to become a quaker. I attended several times, and found a satisfaction in their manner of sitting. At length in one of their meetings, which was silent, my mind was reached by the great, good and merciful Lord, and he communicated to me a large portion of the same feeling I ex-

perienced in my childhood, which broke my spirit into tears of joy, and a voice distinctly spoke in me, "*This is the way, walk thou in it.*" From that time I constantly attended their meetings for about four years. I reasoned with one of their preachers on the propriety of altering my dress, but nothing that he urged had force enough to convince me it was a thing of any signification, for I plainly perceived as much pride and other evil dispositions covered under a plain cloathing as in any other, and I found that I could be as proud in a coat of hair cloth as I might in velvet and gold. At length the following reasons coming into my mind, determined me to alter the fashion of my coat, &c. (viz.) did I not believe in their principle? was I not ready to testify to the world that I did? Then, as a testimony to the world that I did believe their principle to be a right principle, I must appear as they did; so I altered my dress, cut off my hair, &c. After some time I was spoken to respecting being accepted a member amongst them. I answered I did not seek it, I was satisfied in being permitted to sit with them; but had nothing to object. I was admitted a member, and considered an orderly one for some years. I was so attached to the outward order as to shut up my house to attend week day meetings, never missing one. In the year 1784 I married, and I have reason to call the woman appointed for me by the Lord my God, a true help-mate. I found a necessity at times to speak to the people; but whilst under that exercise another came upon me, and brought a much greater cross than that, which was, that I must not go to meeting but in the divine will, and that in minding the Spirit's direction I was frequently led to remain retired in my own house, the holy spirit convincing

ing me that too much stress had been laid upon the attendance of meetings, and strict observance of outward order; that thereby a dead form took place of the true thing, and that came to be called worship which was not so, by which many minds remained darkened, and, as it were, ignorant of what worship was. I was visited by some appointed by the meeting to reprove me for this astonishing breach of order. They were the more astonished when I told them that I remained at home as much for conscience sake as ever I went; that God had convinced me that a number of men meeting and sitting together, at a time of their own appointing, and for a period of their own appointing, ought not to be called worship—the worship of God consisting only in doing his will, which is to be done at all times and in all places, and that all that is required of man is continually to watch in the inward of *the mind*, for the knowledge of his will, and that then, without regard to time or place, obedience was worship. This doctrine striking at the root of *church craft*, though there is less of it amongst the friends than any other people, yet as they are not quite without, was not very pleasing, and was remembered against me until I should, by some further breach, be accounted worthy of disownment. Accordingly, in the year 1789, a circumstance turned up that enabled them, with the appearance of rectitude, to disown me. But it is strange, and shews the weakness of all human institutions, that a law should be formed and found necessary for their Church government which directly contradicts their principle, and positively circumscribes that spirit they profess to be led and guided by, to the judgement of a few individuals, whether under its influence or not. I was disowned their society, for, *in the*

strictest sense, obeying their principle; for in the year above mentioned I was very particularly led by the spirit to leave my family, and take a journey to *Avignon*, in *France*.

About the month called October, 1788, I became acquainted with John Wright, and mentioned to him what I knew of a Society at *Avignon* who were favoured with divine communications. Neither he nor I had the least apprehension that it would be required of us to go there; but found our spirits very much united with theirs. Some time in the month called December the Spirit of the Lord began to reason with me of my present state; and as a long time before I had solemnly offered myself up to be an instrument in his hand to use me at any time, *and in any way*, he might see meet to make me acquainted with was his will, it was demanded of me if I stood now ready; my spirit answered, yea, Lord, unto death, if thou requirest it. I had no further intimation till about a week before I sat off, when a great exercise of mind came upon me. I was informed of the Spirit that I should be required to go to *Avignon*, in *France*; and then was let loose upon me all the spirits of darkness, with their reasonings against it, and I was made to see that they would inspire my friends and acquaintance with the same sentiments and evil thoughts of me as they spoke in me, and which accordingly happened.

I had very great difficulty in giving up to leave my family, especially my wife, who had been put to bed but a few days—the child was dead—she had a bad time, and was extremely weak; but to give up my good name, and to be accounted unjust, after having all my life been esteemed for my integrity, was so afflicting a sensation, that it took away my strength; so that I lay on the floor

in a great agony, until it pleased the divine voice to speak in me again, in these words, "*Is not all mine?*" I answered, yea, Lord.—"*Cannot I do as I will with mine own?*" I answered, certainly thou hast a right,—" *Then if I will, I will take from one man, and give to another, by whatsoever way I will!*"

There was no more reasoning after this, but a full assent of my will: and the Lord opened in me at that time the ground of theft, and the ground of debt—he showed me that he permitted them because of the hardness and oppression of those who possessed much in this world, and because they forgot they were only stewards, calling it all theirs, &c.

John Wright was also at the same time under a similar exercise, and could not rest till he came to me. I had just got up from the floor. He asked me if I had any thing on my mind about *Avignon*. I answered, yes; I must go there; he said, and so must I.—There was no time fixed either to him or me, but from that day we held ourselves ready.

The 23d of the month called January, 1789, in the morning, having made all things ready for my work, which was then copper-plate printing, I found a stop in my mind to go on with it. Waiting a little, I took some paper to wet for another plate, but found the same stop: then I perceived that it was of the Lord. Retiring into my little room, I sat down, endeavouring to get my mind into perfect stillness, when a voice spoke in me, commanding me to prepare for my journey, that night.—I went immediately to settle my books, and make out my accounts, which I was enabled to do with such facility, that in little more than two hours I had completed it, which I should not have been able to do

at another time in a day. I also wrote a sheet of paper, filled on all sides, with instructions for my wife to observe in my absence.—Having no money, two persons were suggested to my mind to call upon; they owed me, between them, near thirty pounds.—I then told my wife, giving her the paper I had written; this, for a moment, brought a heavy affliction upon her, in her then weak state, enough to have overset her.—In this state I left her to go to the two abovementioned for money; the first could not pay me then, the other was gone out of town.—This disappointment made me think it was now all over about my going to *Avignon*, the Lord could not require impossibilities; perhaps it was only to prove my faith, and now, as I had been found willing, I might be excused. I was going home, rejoicing in the hope that I might remain with my family, and go on with my business as usual. I had not gone far when the voice spoke again in me, saying, “Go to *Frederick Smith, and he will lend thee five guineas.*” I went, and had not been long in his company, when he said, he had often thought of asking me, if I was at any time straitened for cash, to tell him, and he would lend me some. I told him, I had then been seeking some, but had not succeeded, and if he would lend me five guineas, I should esteem it kind, which he very readily did, pressing me much to take ten; but I could not, the word having said five. I went immediately, and took a place to go on the outside of the coach to Dover, which cost me half a guinea. In my way home I called at John Wright’s, who then lived in Tottenham Court Road. I thought if the time for him to go was also come, it would be most agreeable to go together, but he was out; I then went home, where I found

found the Lord's goodness wonderfully manifested in giving my wife to see that my call was of him, and her mind was perfectly reconciled; so that she had got together my shirts, and what things she thought I might carry with me. After taking a little refreshment, she urged me to go and to make haste, lest I should be too late for the coach. Giving her one guinea, I set off, and as it was none out of my way to call at John Wright's, I called there again. He was still out. Whilst I was there, it was suggested to my mind, that as there was another coach going at four the next morning, we might as well see each other, and go together: the word came again, and in a tone of anger, that made me tremble, said, "*Stop for no man.*" I left a guinea for John Wright, desiring he might be told that I was gone, but I believed I should not get far in my journey, without seeing him. When I came to the coach, the horses were put to, and the coachman on the box, so that if I had stopped a very few minutes longer, I should have been too late. The night was fair, but extreme cold; however, my mind being covered, I bore it well, and next day, about ten o'clock, arrived at Dover—I endeavoured, immediately, to get a passage across, but the wind was quite contrary, no vessel could go out all the day. In the evening I was joined by my companion, John Wright; we slept at Dover, and next morning, at nine o'clock, wind and tide serving, we set sail in the packet, and made the opposite land by half past eleven. We paid a guinea for our passage, which, with our expences at Dover, &c. left us on our arrival in Calais, only one guinea and a few shillings between us. We there met with a man who very civilly gave us a route to Paris. We had the names of the towns and
their

their distances, which rendered our journey much more agreeable, as well as less difficult; for neither of us knew any thing of the language; however, we soon picked up a few words, so as to be able to ask for something to eat, for a bed, and the road to Paris. We met with great civility from the French people in our way; and I used to say to my companion, I wished I could see the common people in our own country half as civil. After refreshing ourselves, &c. we walked fifteen miles, where we slept. We daily pursued our journey, the good presence of the Lord being with us, and being supported by his holy spirit. I never felt tired, neither had I so much as a blister on my feet, though I had never in my life travelled a journey of thirty miles on foot before. We agreed to carry our bundle by turns; but John not being quite so strong as myself, I had the more frequently to bear it, which was to me a pleasure. Thus the love of God, when it takes possession of the human heart, disposes a readiness to do any thing in our power to comfort and relieve one another.

We generally enquired for lodgings at the further end of a city, lest from the gates being shut, we might be detained in the morning till a later hour than we liked to set out at. When we were about two days journey from Paris, having just passed a city, and night coming on, we enquired for lodgings, but were refused. We did not like to turn back into the city, and not knowing how far we must walk before we could be accommodated, my companion being much fatigued, this was a disappointment. We observed a man standing in the road, who waited our coming up to him, and then speaking a sort of broken Dutch, made us understand that about a league further we might have a bed, and that he meant

to

to sleep there himself; so we went on. He paid great attention to us, walking with us the next day, and till we were within thirteen miles of Paris, when we suddenly lost him. After waiting some time we proceeded, and were overtook by a wine dray. The driver offered us to ride, but wanted more money than we had. I gave him all our silver, convincing him I had no more by turning my pocket wrong side out. He carried us a long way into Paris. I had written my friend's address there, which I could not recollect till the last day of our journey. He shewed it to several, but none could direct him. When put down in the street, I said to my companion, We must now stand still, and wait for our never-failing Guide to direct us; and finding we both agreed in the road, we went straight on. At the corner of the street was a coffee house, the people of which directed us, so that we enquired not again till we came to the next house, or next but one to my friend's.

My friend received us with kindness, especially so, after receiving a letter from one in London, informing him that we had left our wives and families; that they were in the utmost distress, advising to stop us, and send us back, &c. but he was soon satisfied that we were right in going; having in his possession a copy of a letter from the society at *Avignon* to a person in London, in which they mentioned their expecting two brothers to be re-united with them in the depth of the winter. On hearing it read we were glad we had never heard of it before, for it would have been said in London that we had set off in consequence of it. After being in Paris two days, our friend was anxious to know what stay we would make, urging us much not to leave him in less than a week. We said we thought we must not stop so

long. In the night of the day called Monday, I had a dream that the day called Wednesday was come, and that we were setting out on our journey. I was a little troubled at how we should get on without money, for all our stock on arriving in Paris was only three sols. When seeing myself in a room paved in a peculiar manner with octagon tiles, I cast my eyes down and saw between the joinings of the tiles the edges of something shining. I stooped down and picked up seven pieces; they were gold, about the size of guineas, bright and new, as if just from the die, but another coin. Rejoicing at this I awoke. In the morning my friend met me coming out of my chamber, when I told him our time was come to set off the next day. He seemed sorry, and surprised at my speaking so positive, unlocked a room on the same landing, saying, "Come in here, and let us talk about it." I was much surprised to find the room he took me into exactly the same I had seen in my dream. After some conversation, finding I thought of pursuing our journey on foot, he desired to know what money I had, as he had told me we could for a small sum go by water the first hundred miles. He judged our stock was small; but when I took from my pocket my three sols, and shewed him as our whole stock, he could not help exclaiming that I must certainly be mad, to think of setting off on such a journey with so little money; asked me how I thought I should be able to travel five hundred miles further without money. I answered that was no business of mine, the Lord would provide, as he had shewed me in my dream, which upon his desiring me to tell him, *I did*. Before I had got to the end of it, he said it was for him to interpret; then unlocking his desk, and taking out a drawer he emptied its contents upon the table; which

which was seven louisdores, new, bright, and shining, as I had seen them in my dream.—“*There, said he, I had put that money by on purpose for a journey to Avignon. I thought I was to go there myself, but now I see it is for you, take it, and God blefs you with it.*”

The next day being the day of the vessel going we set out. Our friend accompanied us a day's journey; he observed to us that as we did not understand the language, we should not be able when we came to Avignon to have communication with the society, there being none there who could speak English. To this I answered, “*If there is need of words, there will be one provided to interpret for us; if not I believed they would know us, and we should know them in that, which, as it was before words, was superior to words.*” He said I was a strange man, but he believed I was right: He left us at Corbeil, and we continued in the boat till we came to Auzerre, from thence we went to Châlons on foot, there we took water again to Lyons, and from thence by land to Avignon. In the morning of the day we arrived at Avignon, I had communicated to the view of my mind an exact representation of the place, and the persons of the brethren, and I told my companion there would be one to speak English for us, a Major Tieman, a Russian, whom I had seen in England two years before. When we came to the house of the society, we found them waiting for us, expecting us, and the Major with them; he had been there three days, and was to continue three days more. Nothing could exceed the brotherly kindness shewn by these men, who told us we were welcome to the house provided by the Lord for those of his children whom he might be pleased to send to the re-union from all parts of the earth. They said

whatever was there was ours as much as theirs, they had not any thing they called their own, the Lord had done away the distinction of mine and thine in their minds. We were refreshed, and every thing we wanted given to us, our shirts, stockings, shoes, &c. being worn out. They also gave us money, saying, as there might be poor whom we might like to give to, and also we might want something or other that they might not think of, desired we would use it freely, and when it was gone ask for more. They then enquired what the Divine Will was concerning us: they were ordered to instruct us in some particulars, which Major Tieman, during his stay, was the medium of communicating to us. At the end of a week, or a little more, our friend from Paris arrived, and was commanded of the Word to stay. He was united to the society as a medium for our initiation. We remained there seven months: we were employed in reading, and making extracts from the journals of the society, by which we were informed of the many changes taking place, and to take place, in the nations of the earth, to prepare the way of the Lord's second coming, and the restoration of his people, the whole house of Israel, according to the prophecies in the Scriptures.

It is in this generation that the whole dispensation of his justice will be accomplished, and the dispensation of his love take place: when the Lord will reign upon Mount Zion, and in Jerusalem, gloriously; and all the earth shall know him, obey him, and rejoice in his righteousness.

I should insert more particulars of the things made known to us there, but as my companion, in his publication, has given as many of the extracts as were necessary;

fary; and the time not being come to declare their full meaning, I shall only add, that we were provided for in our journey, and on our arrival in England had each of us ten louis left.

I then endeavoured to obtain work in my former occupation, but no man would employ me, saying, as I had once been mad, and left my business, I might take another fit of insanity, and do so again—they could not trust me. So that if the Lord had not in a wonderful manner stirred up the hearts of some of his children to help, by occasionally handing to us a little money, we must have wanted the common necessaries of life. Notwithstanding my abilities as a copper-plate-printer had been approved of by the best engravers, and I had before been entrusted with the best work to do, I could not now even get the commonest. I passed almost two years in this way, sometimes a month, or two months, and had not any thing to do; sometimes a job of writing, engraving, printing, &c. would engage me a few weeks, but entirely uncertain, till it pleased the Lord that one of his children should be moved to lend me a sum sufficient to put myself in some regular way of obtaining a subsistence. Accordingly, having studied medicine, and thinking I might be of more use to my fellow beings in that than in any other line, I opened a shop as a druggist and vender of the patent medicines, at the same time dispensing as an apothecary, but on a different plan: for the Spirit of Truth will not suffer the children of his love to walk in the way of iniquity. I was made to see that the mystery of iniquity had worked as deeply in the line of physic as any other. If I was at any time sent for I must give only the medicine which I knew would be likely in the most
speedy

speedy and effectual manner to bring about my patient, and no more than was necessary: I could not croud in draught after draught to enlarge my bill.

The system of physic, like all other systems, being built on the foundation of *self-love*, instead of *love to God* and *our neighbour*, must be *false*, must be *erroneous*; but the *love of God*, which has its manifestation in the *love of his image*, in the *love of our neighbour*, opens in the mind the right science, in *God*, who is the alone foundation of *all good*, of *all truth*, and of *all wisdom*. By his Holy Spirit I have at times been favoured to feel so much of that love as to enter into a sympathy of feeling with my patient, so that I could describe every symptom of their disease from *feeling it in my own body*; and such has been the mercy of the Lord, that it has instantly been communicated to my mind what to give, and I have even been ordered to say to them, "*this medicine will certainly cure you, by such or such a time you will be well*;" and it has accordingly happened so.

I am confident that the true knowledge is not withheld from any man by the Lord, but man rejecting him rejects the true light, whereby the true knowledge is communicated to the understanding; and instead of looking into, and endeavouring to reject in themselves, whatsoever that light discovers unto them is not of God, but of the devil and themselves, by which the light in their understandings would increase, they give themselves up to all manner of sensuality, in the love of themselves, and in the gratification of themselves in all manner of pride, vanity, and luxury, which, hardening the heart, darkens the understanding; and then the bent of all the faculties of the mind are turned to seek only how they can most effectually gather together gold and silver,

silver, that they may obtain authority over others, and procure for themselves and families those things which feeding their lusts cannot satisfy, and setting their hearts upon them, are led to oppress and distress the poor, to whom many times their illness is a sufficient, very heavy and sore affliction, without the doctor's fee or the apothecaries bill, which, if not paid, must be put into the hands of an attorney, whose business, more false and more oppressive than the rest, to complete his calamity, whether the man is well or ill, whether he has it or has it not, he must either pay or go to a prison.

Every tradesman is obliged, more or less, to enter with his mind into the same system of iniquity, or he cannot live. The divine, so called, the priests too, of almost all denominations, *divine for money, and prophesy for hire*; and the words of the prophet, "*My sheep have strayed on the tops of all the mountains, saith the Lord—their teachers have caused them to err,*" are fulfilled this day; therefore what follows must also soon come to pass, "*I myself will both search them out, and gather them, saith the Lord;*" therefore all you who set your hearts against oppression, and whose spirits abhor iniquity, who are ready to sacrifice *your all*, yea even *life itself*, for righteousness sake, and that goodness and truth may be established on the earth, lift up your heads, look for your deliverer; for the promises of Jehovah, to put down all oppression, with them that do oppress, and who commit evil in the land, is about to be fulfilled in this day; and the time of his justice will not pass over to another generation, but in this day in which we now live will all be fulfilled, that the dispensation of his love might appear; when man will not oppress man, but *Love* alone shall reign; when no man shall

shall say to his neighbour, know the Lord, but all shall know him, from the least to the greatest; when righteousness shall cover the earth, as the waters cover the sea, when the nations of the earth shall no more be governed by the sensual, selfish, evil will of man, in the principle of destruction and war, which is the principle of hell and the infernals. But the Lord himself, the Lord shall be king over all the earth, and he shall be the only Lord, for the foolish, vain, and proud titles that men have taken up in blasphemy against him, and called the most worthless, and professedly evil by, will be no more. “*For in that day the Lord shall be one, and his name one; and the Lord shall be KING over all the earth.*” And in that day will the Lord restore to his people, his children, *the children of Israel*, the government in the whole earth, and *his king*, in whom he will reign, *he will set up* on his holy hill of Zion, agreeable to the prophetic view of David, which is expressed in the second Psalm, and which the Lord will have me to explain as follows:

P S A L M II.

“WHY do the heathen rage, and the people imagine
“a vain thing?

“The kings of the earth set themselves up,” (*themselves, not God*) “and the rulers take counsel together,
“against the LORD, and against his anointed:” (*every man sanctified by his spirit, is his anointed*) the word *saying*, in the common translation, is added by the translators to flatter those kings and rulers, and to blind the sense of the following verse, which is the cry of the people, (who begin to see their folly, and the Lord’s will) to cease from the vain thing which they have imagined

gined, in giving the government to a man (who sets himself up) whose only aim is to gratify, enrich, and magnify himself: in power adding to his dominion, by destroying his fellow men, by war: and to his wealth, by taxing and oppression; and they (*the people*) make an idol of him; but although the rulers take counsel together against the LORD, and against his anointed (*his people are his anointed*) yet his word will be accomplished, when it shall go forth sounding in their hearts, and they shall, with one consent, cry out,

“ Let us break their bands afunder;” (their strength by numbers leagued together) “ and cast away their cords from us;” (the tie by which they, the rulers, have bound the people, in making them believe that they are appointed of God to rule over them, *though they rule in oppression and violence, which is quite opposite and contrary to the government of God, which he would have his creatures live in; a government of peace and love.*)

“ He that sitteth in the heavens shall laugh; the LORD shall have them (the kings of the earth) in derision.”

“ Then shall he speak unto them in his wrath, and vex them in his sore displeasure.”

Now is the time in which this prophecy of the psalmist is accomplishing upon all despotic kings and oppressive rulers; and the next verse declares, in contradistinction to them, the kind of government and governor which God will set up.

“ Yet have I set my king upon my holy hill of Zion” (although the kings of the earth and the rulers take counsel together against Him, the Lord, and against

his anointed) God will choose and sanctify one of his people, *a man whom he will set up*, a king to rule in righteousness, in the will of God, and not in the will of man.

"I will declare the decree: the LORD hath said unto me, Thou art my son, this day have I begotten thee."

"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

(This, as well as the spiritual kingdom of Christ ruling in all men, alludes to the man whom Moses and the prophets testify of. In *Daniel* he is called MICHAEL, the great Prince; in *Malachi* he is called ELIJAH. And the Lord Jesus Christ himself says, Matt. xvii. 11.

"ELIAS truly shall first come, (*meaning another Elias than John the Baptist who was then come*) and shall restore all things." This coming of ELIAS, we know, has not been, for all things are not restored, but will be accomplished in the person of *Richard Brothers*, whom Jehovah will set up as the true governor upon the earth, a *sanctified man*, therefore called *his son*; a character directly opposite to the kings of the earth, therefore distinguished by the Lord under the title of *His King*. "Yet have I set *my King* upon my holy hill of Zion." Zion is Jerusalem, in the restoration of the people of Israel, where this man, *thus dignified by the Lord*, shall reign.

"Thou shalt break them with a rod of iron, thou shalt dash them in pieces, like a potter's vessel." (The following verses declare, by the advice given, who they are, who will be thus broken, and dashed to pieces, by the rod of his power; and it would be well for them if they would take it.)

"Be

“Be wise now therefore, O ye Kings: be instructed,
“ye Judges of the Earth.”

“Serve the LORD with fear, and rejoice with trem-
“bling.”

“Kiss the Son, lest he be angry;” (take his advice, embrace and obey the Gospel of Jesus Christ, which is peace on earth, good will to all men; and put an end to the diabolical system of war and falshood, in which every King reigns, and by which every kingdom in the world is governed.) “and ye perish from the way,” (it should be translated, *being out of the right way; or, because ye are not in the right way*) “when his wrath is kindled but a little:” (in the early part of that “great and terrible day of the Lord, which shall burn as an oven, when all the proud, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.)”

“Blessed are all they that put their trust in him.”

The 23d of the Month called January, 1795.

IN order that I should be a little acquainted with the sufferings of my fellow men, under the ruling system of the present day, I am now placed by the providence of the Lord, in the dispensary of a temporary hospital at Bristol. A friend of mine, and of good, sent to me, on the 27th of the month, called December, 1794, to request my assistance; he informed me the objects of my attention were soldiers, just landed from Ireland, that it appeared their illness, which was a contagious fever, had arisen from the treatment they had been subjected

to before their being shipped, and the confinement of a long voyage of three weeks. Humanity and a true christian spirit could alone induce my friend to engage in their welfare. The circumstance which led to it, was his seeing two men lying in the street in a dying state; they had been landed at *Piln*, in the night, and sent up to Bristol in an open boat. From the contrast of this situation, with that of being crowded together in the hold of a ship, as the traders in slaves are accustomed to do by the poor Africans, the cold had such an effect, as to kill some, and produce to the rest some weeks of suffering.

My friend took an empty warehouse, by the water-side, which he soon converted into an hospital, procured them medical assistance, wine, spirits, and every necessary to nourish and restore them. They were lodged on clean straw, and covered with blankets. My friend was industrious in stirring up the feelings of his friends and acquaintance, who readily subscribed to support his undertaking, and the number of sick soon increased to seventy. When my friend had forwarded his plan, and brought it into order, having gone on with it above a week, the Mayor humanely sent to him, approving his conduct, desiring him to continue his attention, and engaged to pay all the expence from the chamber of the city: but which will, I understand, ultimately fall upon government, where it ought, for giving their sanction to such vile, unjust, and diabolical ways of forcing men to enlist, as (by the testimony of the men themselves) appear to have been practised in raising most, if not all the new, or (as they are called) *Independent Regiments*.

The colonel of this regiment, who, with his family, possess great part of the county of Mayo, perhaps thinking to recommend himself to the notice of Government for his loyalty, &c. &c. in quickly raising a regiment, by deceit, obtained his commission. He had recourse to the most vile and wicked means of trepanning, kidnapping, and even carrying men away out of their beds, in the dead of the night, to the horror and distress of their families; others were seized in the street, dragged down into cellars, and there kept till a sufficient number were collected to march off to the barracks, which I understand one of the colonel's old houses served for; where the men were so closely confined, that they had not liberty to go out, even when necessary: the consequence was, their own filth polluted their health, and produced a fever, as contagious almost as the plague, though not so fatal.

I enquired of the men if there was not a justice of peace in the neighbourhood, to whom they might have made complaint of their treatment; or why they did not complain to the justice who attested them. They said they were not attested till they were brought before the colonel's father, who was a justice, and who, when they asked for the bounty, seeing it was impossible for them to do otherwise than be soldiers, would lay a purse of guineas on the table, saying, "*There, my lads, there's money enough, sign this; make your attestation, and then you shall have it.*" Which when they had done, the purse with its contents, was put up again, and they were told they should be paid all on joining the regiment: but they were defrauded in that too; for instead of money, the receipt they had signed at the time of attesting, with a bill for clothes and necessaries, were pro-

produced, and they were told, there was nothing coming to them but a few days' pay.

With what courage or spirit can such men stand before an enemy? What stimulus have they to make them fight for the preservation of the property or lives of their oppressors?—Are these things likely to bring a blessing upon a nation?—Are these things worthy a nation professing to be Christians? If these are the fruits of Christianity, it is time the system was abolished.

Oh! Nation, corrupted in its head, from whence the whole body is become putrid—why mock ye God, and why do you deceive yourselves? Why call yourselves Christians? If ye were so, the Spirit of Christ would be manifested in you—his Spirit is a spirit of wisdom, justice, mercy, and love. Love worketh no ill to its neighbour, but all good. Mercy regardeth the sufferings, and alleviates the distresses of the afflicted.—Justice defraudeth none, but will give to every man his due.—And the plans of Wisdom are, to make all happy. As far as any deviate from these qualities and dispositions, so far they deviate from Christianity, and ought not to be called Christians.

They are the Antichrist, the man of sin, which is to be revealed in this latter day, (that is) all the craft and serpentine subtilty with which they contrive to get to themselves all rule and authority, both civil and ecclesiastical, to enrich themselves by oppressing others, shall be discovered and abolished.

The sensual, selfish nature and principle in every man, is the same man of sin in its members or body.

That man upon the earth, who is the greatest or chief in the manifestation of that nature and principle, opposing the peaceable kingdom of Jesus Christ, by war and

bloodshed, is *the Head*, typified by PHARAOH, *King of Egypt*—HE (*and his host*) perished in the RED SEA.

This is the day, or time of the world, when both *head* and *body* shall be consumed by the brightness of his coming, whose right it is alone to reign.

Even so, come quickly, O Lord Jesus Christ, by thy Spirit in thy children. AMEN.

No. 48, Dorset Street, London,
10th Day of the Month
called February, 1795.

} WILLIAM BRYAN.

FINIS.

blooded, is the blood, supplied by the heart, and
 Egypt—He (and his wife) perished in the Red Sea.
 This is the day of the world, when both
 and body shall be consumed by the brightness of his
 coming, whose right it is alone to reign.
 Even so, come quickly, O Lord Jesus Christ, thy
 Spirit to the children of Adam.

No. 48. D. in Great Britain
 18th Day of the Month
 18th 18th 18th

